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للشيخ عبدالصمد رحمه الله

[“Fikr of the Hereafter”]

By: Maulana Abdus Samad (May Allāh have Mercy on him)



مسؤول تنظيم القاعدة للدعوة والإبلاغ في باكستان

I seek refuge in Allāh from Shaytān, the accursed.
In the Name of Allāh, Most Beneficent, Most Merciful

As-Sahab Foundation presents the lecture of Martyr, ‘Alim-e-Deen (scholar of Deen),
Maulana Abdus Samad (may Allāh have Mercy on him),
entitled

“Fikr of the Hereafter”

Indeed, life is precious
But it is not so capacious that it
For the heart’s strange desires
Can be sold and endowed to the world

Maulana Abdus Samad (may Allāh have Mercy on him) was a person of a healthy disposition, a follower of Sharee’ah, and a Mujāhid ‘Alim-e-Deen. His ancestral roots were from the lands of Punjāb, but he was stationed with his family in Karachi. It was in Karachi where he completed his education. After that, he was busy teaching books of Ahadeeth and Tafseer for many years. His qualifications, perfect understanding of

Arabic language, fervor for knowledge, humility, and elevated manners earned him ready prominence in his gathering, and honor among his teachers and students alike.

But it is not so capacious that it
For the heart's strange desires
Can be sold and endowed to the world

In 1428 H, invitation for Jihād reached him and soon influenced him. For some time, he studied about this invitation and instilled its proofs based upon the Sharee'ah. Then he himself stood up as a Da'ee of Jihād, and after spending some time in grounds of Da'wah, he made Hijrah to the lands of Jihād and Ribāt in Waziristan at the end of 1429 H. Just one month after reaching Waziristan, his poor child died after being unable to endure the severe weather, but his footsteps of perseverance did not halt. During his residence in the lands of Jihād, he completed fundamental levels of armed training and stood resolute in the face of Crusader incursion in Afghānistan. Despite the weather's severity, he spent time with the Mujāhideen in jungles and mountains. When army operation began in Mehsud area, he was reviewing Tafseer with a few Mujāhideen companions on the foot of the mountains, and was positioned in those areas where the Pakistani army was ferociously bombing the local population. In all these times, he maintained his 'Ilmi avocations. While in this inclusive Jihād, Allāh gave him tawfeeq to translate elevated books from Arabic to Urdu. He translated Shaykh Ayman az-Zawāhiri (may Allāh Protect him)'s book "Morning and the Flickering Lamp" and Shaykh Abu Yahya (may Allāh Protect him)'s important book "Unsheathed Sword" into Urdu. Besides this, from time to time, his articles and translations were published in Urdu-language Jihādi magazines. In 1431 H, he was sent back to Sindh due to some Da'wah purposes. During his stay there for a few months, he, through his efficacious lectures and well-grounded talks, instilled zeal for Jihād and martyrdom in the chests of many scholars, students, and locals.

He was involved in his Da'wah activities when during this time, he suffered severe wounds in a car accident and, being unable to overcome them, left the world.

To Allāh we belong and to Him is our return.

May Allāh forgive and bless him, elevate his degrees, and resurrect him along with the martyrs. May Allāh bless his family with forbearance and recompense. May Allāh give tawfeeq to the scholars of the Muslim nation to walk in his footsteps. Aameen.

But it is not so capacious that it
For the heart's strange desires
Can be sold and endowed to the world

I seek refuge in Allāh from Shaytān, the accursed.
In the Name of Allāh, Most Beneficent, Most Merciful

“And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.” [Tāhā 20:131]

For the sake of that day,
That day's fatigue cannot be described in words

“Islām establishes fikr (thought/worry/anxiousness) in one's heart, which is to identify one's purpose.”

“One person's destination can either be towards the world's wealth, merchandise, pomp, dignity, grandeur, and attributes or towards Allāh's Pleasure, towards a house in the Hereafter, and towards Paradise as his future.”

“This world is entirely dirt, it was made from dirt, and it will perish into dirt.”

“If I start loving my house so much that this love prohibits me from going to Jihād, from giving my parents their due rights, from praying with a Jama'ah, or from the acquisition of 'Ilm – is this love not a fitnah for me?”

“When luxuries (comforts/repose) become necessities, a person's entire life is destroyed in the collection of these provisions. He is, thus, unable to do anything for the Hereafter.”

For the sake of that Rabb,
Whether we have any deeds or not, they will be taken (into account)
For the sake of that morning,
That morning's fragrance cannot be measured in flowers

“If we want to serve the Deen compactly and want to do something for Islām, then we have to lift our hands from this world.”

For the sake of that wine,
(You have to) indemnify
For the sake of that night,
Remain unidentified
For the sake of that morning,
Do some work,
Live every morning, die every evening

“The world is a person's slave. A person is not the world's slave. The world is a person's servant. A person is not the world's servant. On the contrary, in today's times, a person has become a servant of this world; it seems as though the world did not come to serve a person, but to indulge him in its service.”

I seek refuge in Allāh from Shaytān, the accursed.

All Praises are due to the Lord of the Worlds, and may His peace and blessings be upon the Prophets Muhammad.

“And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.” [Ṭāhā 20:131]

“O my Lord! Expand me my breast; Ease my task for me; And remove the impediment from my speech, so they may understand what I say.” [Ṭāhā 20:25-28]

In fact, Allāh says about people:

“Allah has not made for a man two hearts in his interior (chest).” [al-'Aḥzāb 33:4]

One can become a person of the Hereafter, or he can become a person of this world. One person's destination can either be towards the worldly wealth, merchandise, pomp, dignity, grandeur, and attributes or towards Allāh's Pleasure, towards a house in the Hereafter, and towards Paradise as his future. So, from the very beginning, one should decide if his fikr leans towards that Hereafter or this world. One's destination, desires, and goals become easy after deciding this. When destination differs, then pathways also differ. Look, if a person decides that he wants to gain the most elevated status in the Hereafter and in his heart, he also desires and aims to gain a grand position in this world, its comforts, and its wealth and merchandise, then his life will always fall prey to vacillation. He is like those hypocrites about whom the Qur'ān says:

“Wavering between this (and that).” [an-Nisā' 4:143]

Meaning that they fall prey to vacillation. Sometimes they went there, and sometimes here.

Islām, in the beginning, establishes fikr (thought/worry/anxiousness) in one's heart, which is to identify one's purpose. Are we people of the Hereafter or people of the world? Should our fikr and struggle be for the Hereafter, Jannah, or the worldly wealth, merchandise, elegance, and adornment. In relation to this, the one who was firstly addressed in the Qur'ān was the Prophet Muhammad [peace and blessings of Allāh be upon him] himself, and after him, the Qur'ān is addressing all of us.

The Qur'ān says:

“(O beloved Messenger) And do not extend your eyes toward that (i.e. worldly elegance, adornment, effulgence) by which We have given enjoyment to [some] categories of them (i.e. we have given to and bestowed upon some people), [its being but] the splendor of worldly life by which (i.e. why have We given this to them? So that We can test them) We test them.” [Ṭāhā 20:131]

Meaning, the worldly wealth and adornment is in fact a test. It is (means) through which Allāh Ta'alā tests a person. It is not a thing for whose acquisition a person runs, or wastes his youth, his precious time, and his entire life. But what is (better than) it? He says:

“And the provision (i.e. rizq that will be gained after death in the form of Jannah) of your Lord is better and more enduring.” [Tāhā 20:131]

Meaning that it is better in standards as compared to the world and in terms of everlastingness, it is more enduring than the wealth of the world. What is the world? It is for a time limit after which its reality will fade. This world is entirely dirt, it was made from dirt, and it will perish into dirt. The world is a transitory residence and one should think of it as temporary only. Look, the Qur'ān gives it this treatment: “do not extend your eyes toward that,” meaning that running after it and working for it is something far away, but we should not even extend our eyes towards it. The worldly wealth is not such that one's gaze longs or becomes tantalized by it, or one runs towards it. Prophet Muhammad (peace and blessings of Allāh be upon him) stated on the reality of the world, “If this world weighed in Allāh's Sight the weight of a mosquito's wing, Allāh would not have given a kāfir a drop to drink!” [at-Tirmidhee] If it weighed in the weight of a mosquito's wing, He would not have given him a drop to drink!

From this Hadeeth, we can see that the world on which the world is dying is not even equal in weight of a mosquito's wing in Allāh's Sight. Imagine the weight of a mosquito's wing. Imagine its value. Do any of us hold a mosquito's wing of any value? There is no worth! Nor is there any weight, nor is it of any value, nor is it of any use. Even in its own disdain, a mosquito is its own example. And a mosquito's wing is even more abject than that. It is weightless, useless, and most despicable. So, in Allāh's Sight, the world is unequal even in weight of a mosquito's wing. In another example, the Prophet Muhammad (peace and blessings of Allāh be upon him) gave the example of the world, “If someone wants to compare this world and the Hereafter, then let him dip his finger in an ocean – what comes out (of water) [on the finger], that is the world and the ocean is the Hereafter.” [al-Hakim] So, if we dip our finger in the ocean, what comes out of the water on our finger? What is the worth of this water? What is its reality? It has to dry in a few moments. If we dip our finger, this water will evaporate in a few seconds or minutes. It is of no use and we cannot do anything with it; it cannot quench our thirst; it has no worth and importance. After few moments, this trivial thing will dissolve into the air from our finger.

So, the status of this world is ever lesser than that. There is another famous Hadeeth that you might be aware of. It was narrated in Sahih Muslim that once the Prophet Muhammad (peace and blessings of Allāh be upon him) passed by the carcass of a young goat with its ears cut off, lying by the road side in a garbage heap. He picked it

up and inquired from those who were with him, “will anyone buy this corpse of the goat for a dirham?” They (the Sahābah) replied: “We will not buy it for any price.” (i.e. it is dead. If it had any worth, then its owner wouldn’t throw it away) The Prophet (peace and blessings of Allāh be upon him) thereupon said: “I swear in the name of Allāh (i.e. he swore in the name of Allāh – Wallāhi) that in His Sight this world is more hateful and worthless than this dead goat is in your eyes.” Meaning: in Allāh’s Sight, the world’s worth as compared to a dead goat is of a low and contemptible status. This is the reality of the world. This is the wealth and merchandise of this world. These are a few examples of this world’s merchandise. Besides these, there are countless examples that can be found in the Qur’ān and the Seerah and Ahadeeth of Prophet Muhammad (peace and blessings of Allāh be upon him). But to summarize, I have provided you with two or three examples.

Besides this, there is a Hadeeth in which two characters have been presented. The first, about which I have talked about in the beginning, is about two types of people. One can either become a person of the Hereafter, or a person of this world. We have to decide if we are those of the Hereafter or those of the world. Are we seekers of the Hereafter or the seekers of this world? In this Hadeeth of Sahih Bukhari, Prophet Muhammad (peace and blessings of Allāh be upon him) has presented these two characters in different forms and has also described the particular attributes of these two characters. In the light of this Hadeeth, we have to see where we stand in these two attributes or characters, and then we can decide. A person is measured by the scales of his attributes. If I just claim that I am a person of the Hereafter and that I have no interest with this world, but my action (or deed) proves that I am running and going after this world, then my claim is not sufficient to save me. So we have to put up our actions, our characters, our affairs, and our priorities with this Hadeeth in Sahih Bukhari. Imām Bukhari has brought this up in many occasions – for example, in Kitāb-ul-Jihād and other books, sometimes in detail and sometimes in summary. So, what are these two characters? Listen to the first character: the character of the person of this world. Prophet Muhammad (peace and blessings of Allāh be upon him) said, “Let the slave of Dinar and Dirham perish.” Dirham and Dinar were the currencies of that time. There were two types of currencies at that time; gold, known as Dinar, and this was the most precious; silver, called a Dirham. And when the Arabs take a name of something, there is a background to it, meaning that a background is there for a name to something, as there is comprehensiveness to the words in Arabic language in terms of diction.

Imam Qurtubi has written a verse about Dinar and Dirham that describes the backgrounds of these two. In summary, he has stated that the ending of ‘Dinar’ is ‘nār.’ So, the one who runs after ‘Dinar,’ his result and end will be ‘nār’ (note: nār refers to Fire/Hell). Similarly, ‘Dirham’ has an ending of ‘ham,’ and ‘ham’ refers to anxiety or worry. So, the one who runs after ‘Dirham’ gains nothing but anxiety or worry. This is an exegesis of this. So, the Prophet Muhammad (peace and blessings of Allāh be upon him) said, “Let the slave of Dinar and Dirham and Khamisa (i.e. money and luxurious

clothes) and Khamila (i.e. sheets) perish.” The one who runs after sheets and curtains and spends his entire life worrying about curtains, be it the ones that are hung on the walls, wood, or doors, (who worries about) matching their colors, buying them, or changing their designs – or the one who spends his life earning, collecting, or combining gold and silver and sitting upon them like snakes – or the one who hurries after mere clothes; he worries about making clothes, (worrying) if they look good on him or not, and wishes for clothes only – clothes become his personal personality and he looks to them.

Thus, this is a character summarized and presented of a seeker of the world: one who collects wealth, is greedy of clothes and curtains, and runs after other merchandise of world; he is a person of this world. About such a person, he stated, “Let him perish.” Moreover, he stated “Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him.” So, the Prophet Muhammad (peace and blessings of Allāh be upon him) used such strong words, even though he is a mercy for both worlds. He gave answers to vacillations with du’aa’s of blessings. But here, even by cursing such people who are going towards destruction, he is giving them a warning. Thus, his giving of a curse is a blessing for us, so that we can be saved from his curse (that is, let such a person perish and relapse,) after listening to his (peace and blessings of Allāh be upon him) Hadeeth. So, will the one not relapse who stacks wealth and goods for his entire life? When death arrives and he stumbles, will he not relapse? Will he not deteriorate in dirt? Then his estates, clothes, and every possession will be deserted in the world. So, this is the curse of Prophet Muhammad (peace and blessings of Allāh be upon him) about such a person, which has been accepted by Allāh, Rabb-ul-Izzah.

The one who leaves Allāh and runs after possessions, Allāh makes such things a fitnah for him in this world and in the Hereafter. If you leave Allāh in this world and give time to and wish for anything (besides Him), Allāh will make those people, things, wealth, offspring, relatives, and those friends a fitnah for you. So, you will be in sorrow and wish that you hadn’t spent your time, wealth, life, and youth for these trivial people and things. Our eyes already have to open on the day of Qiyamah, but Allāh also opens our eyes in this world by tormenting those who leave Him and give preference to other things. So, the Messenger of Allāh (peace and blessings of Allāh be upon him)’s curse was accepted by Allāh and such person’s result will be that. On Qiyamah, what will this gold and silver turn to?

“...it (the wealth) will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], ‘This is what you hoarded for yourselves, so taste what you used to hoard.’” [at-Tawbah 9:35]

So, this is both the result of the Hereafter and this world. Describing this characteristic’s tafseer, Prophet Muhammad (peace and blessings of Allāh be upon him) said, “...for he

is pleased if these things (worldly wealth) are given to him, and if not, he is displeased!" Thus, this is one of the characters who has been cursed by the Prophet Muhammad (peace and blessings of Allāh be upon him); the one whose morning and evenings are for the world, who thinks for the world, and whose ultimate gaze and aim in this world is its life, wealth, and goods.

On the contrary, a second character has been described. Notice the difference in the balances of two. He [peace and blessings of Allāh be upon him] said, "Paradise is for him who holds the reins of his horse to strive in Allāh's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted." This is also a character. Which character is it of? The seeker of the Hereafter. And what are the distinctive features of the seeker of the Hereafter? He "holds the reins of his horse to strive in Allāh's Cause," meaning that he is ready at any given time; so that whenever he is called, he immediately goes out. He is ready for Jihād anytime as he is desirous of the Hereafter.

And the one who does not seek the world... how has that person been described? Firstly, he is thoughtful of the Hereafter and has prepared his horse for it. Thus, he is a seeker of the Hereafter. Secondly, if he is appointed as a vanguard in the post of guarding, he does not refuse and says, "I won't guard!" Instead, he goes out and obstructs his personal wishes. And if he is sent in the army's rearward, then he does not dispute to be in the front, meaning that he kills his wishes, willfulness, and egotism. He is said to be in the back and he goes there. He does not say, "I want to lead, be in the front, or be in this-and-that position." No! He is sent backwards and he obeys (the command). (Thirdly,) he does not despair because he asked for permission (to go home) and his permission was not accepted. He is not dissatisfied with the Amir and does not refuse to do Jihād; he does not put up his own will. (Fourthly,) if he intercedes, his intercession is not accepted.

Focus on such a character. How did he abolish everything? No one listens to him, he is not permitted (to go home), he is sent to various positions – sometimes in the rearwards, sometimes elsewhere. But he still holds on to the reins of his horse and does not abandon the Path of Allāh. This is the example of a person of the Hereafter. Now, we have to see which type of people are we? Are we people and seekers of the Hereafter and Paradise, or are we people and seekers of this world? Where are our lives, youth, and desires heading towards? To which direction have we prepared for? A person's affairs expose his preparations for what he is sincere to.

So, we have to be sincere towards, prepare, be anxious, and strive for the Hereafter at all times. Thus, these are the two characters.

Besides this, there is a Hadeeth. Messenger of Allāh (peace and blessings of Allāh be upon him) stated, “Whoever makes all of his fikr into one fikr of the Hereafter,” meaning that he leaves all of his fikr and adopts the fikr of the Hereafter, “Allāh will suffice him from the rest of his worries (of this world),” meaning that He relieves him of the fikr of this world; that whoever (only) has fikr for success in the Hereafter, and is ready to sacrifice everything and be ready to do anything, Allāh relieves him of his worldly fikr. This Hadeeth shows us that whoever adopts the fikr of the Hereafter, Allāh does not let it waste. Instead, He Himself removes his worldly fikr. Now, look, if someone makes wishes for this world and if they are not fulfilled, then to what extent will he be shocked? How will his heart be shattered every day? But, if a person does not hopes for anything from this world, whether it is wealth, earning, or offspring, then he will not have any fikr. Thus, if a person makes the Hereafter his objective, then Allāh Himself removes all these worries from his mind. Due to his devotion, Allāh causes him to have indifference and unconcern (for the world) and through His love, he makes him content.

Thus, if a person makes all of his fikr into one fikr for the Hereafter, Allāh suffices him from the rest of his worries. “And whoever has his worries branching off from the affairs of this world, then Allāh will not care in which valley he dies.” So, Allāh does not cares whichever valley he is destroyed or perishes in. Thus, if a person has obtained many different worries, then any fikr can drown him. Or, if a person has many compulsions, desires, wishes, and needs, then sometimes that one wish is a cause for the curbing of Allāh’s Pleasure.

For example, if I start loving my house so much that this love prohibits me from going to Jihād, from giving my parents their due rights, from praying with a Jama’ah, or from the acquisition of ‘Ilm – is this love (for my house) not a fitnah for me? If I start loving my wife so much that this love prohibits me from honoring my parents, or from Jihād – or from any hukm of Allāh for that matter – then, that love is a fitnah for me. It can happen that the same fitnah prohibits (one from) Allāh’s Pleasure. Likewise, there are other things. There is love for the worldly wealth, earnings, friends, or other desires. Some petty wishes, even (a need for) bangles – it happens that when women are unable to find bangles, some commit suicide. So, a small wish results in such a huge course of action that one invites Allāh’s Wrath. So, let us not let any worldly wish overcome us. Our objective should be to gain Allāh’s Love, His Pleasure, follow His Messenger, and achievement of Paradise. Whether the desires of this world are fulfilled or not, we should not have any concern of them but should only have a fikr for the Hereafter, and keep it under our gaze.

Let’s keep a verse in front of us, particularly, about women. The Messenger of Allāh (peace and blessings of Allāh be upon him) was a da’ee and brought up a very big aim in this world. He was told by Allāh to give Da’wah: Warabbaka fakabbir: “and

pronounce the greatness of your Lord.” [al-Muddaththir 74:3] i.e. you should not glorify yourself, and He stated, “and do not do a favour (to anyone merely) to seek more [ajr (reward) in return].” [al-Muddaththir 74:6] and He said, “Say: (O people,) I do not ask you any reward for it.” [ash-Shūraa 42:23] So, the Prophet Muhammad (peace and blessings of Allāh be upon him), in his life’s entirety, gave Da’wah and did not ask for any ajr. And the aim of the Prophet [peace and blessings of Allāh be upon him]’s struggle was the eminence of the Deen of Allāh. Now, if a person accepts this aim as his goal and thinks for the Hereafter, then it is apparent that he will suffer from some difficulties and problems on a worldly scale. So, the Messenger of Allāh (peace and blessings of Allāh be upon him) had a similar situation. His wives, the Mothers of the Believers, were humans too. At first, they could bear the difficulties that they faced. When victories were achieved, the Prophet (peace and blessings of Allāh be upon him) had a similar state because he had to be an ideal for everyone without doing anything for himself.

So, after victories, when wealth started coming in the houses around Medinah, he did not accumulate it. Whatever came was spent in the Way of Allāh and he was indifferent towards wealth. So, his household demanded that they also get some wealth (for sustainment). Because the Prophet (peace and blessings of Allāh be upon him) had a disposition and he would not back from it, and he was tolerant and patient, he was saddened by (such mere) small affairs. This state continued for much time, and then Allāh revealed these verses of Surah al-'Aḥzāb to him, in which the wives were given a choice that if they were to live with him, then they had to live in such conditions, and if they did not wanted to live with the Prophet (peace and blessings of Allāh be upon him), they could be given the wealth, elegance, and adornment of the world. But, in that condition, they would not have the companionship of the Prophet (peace and blessings of Allāh be upon him). Allāh stated, “O Prophet, say to your wives: If you intend (to have the pleasure of) worldly life and its adornment, then come on, and I shall provide for you, and release you in a handsome fashion. But if you intend (to gain the pleasure of) Allāh and His Messenger and (the betterment of) the Hereafter, then, Allāh has prepared a great reward for those of you who are good in their deeds.” [al-'Aḥzāb 33:28-29] So, this is an occasion when the Messenger of Allāh (peace and blessings of Allāh be upon him) presented this verse to all of his wives and gave them the choice that if they preferred him and his house, then they had to live in that condition with him. But, if they wanted the worldly wealth, then he could leave them and they could be provided with wealth. But, of course, when matter was between this world and the Hereafter, then all of them would decide to be with the latter.

Thus, when `Ayesha (may Allāh be pleased with her) decided, all of them were in agreement with her – this was not a matter of discussion, and they wanted Allāh, His Messenger, and a place in the Hereafter and they had no concern for the world. So, in this verse, the addressees are the wives of Prophet Muhammad (peace and blessings of Allāh be upon him) but (also) in this, all women are included and they should fulfill

their role in terms of the worldly wealth; meaning, that in their affairs in relations to their husbands, parents, or brothers, women can play a huge role in inducement towards Islām. If women relinquish their affairs and do not accept the world as their objective, then they have a very big role – in Jihād, in propagation of Islām, and in adopting simplicity. When races are made in houses for decorations, possessions, jewelery, and other things, then simplicity begins deteriorating from the society. When one household is its own example in simplicity, then it is also spreads simplicity in other households, meaning that the fikr of the Hereafter is not something that is only listened to, but it is something to adopt. If we adopt it in our households – for example, if we take off our hands from nonessential expenses and luxuries (comforts/repose), and we separate necessities from comforts, and shun every extravagance in its entirety – slowly, we can make a habit of living without comforts, i.e. not giving them a degree of necessity.

Comforts are a blessing from Allāh and I do not mean to say that we should shun blessings, as Allāh has created them for us. But, we should not be accustomed to these luxuries, blessings, and extra facilities so much so that when time for sacrifices arrives tomorrow, we cry over them and destroy our Hereafter. So, we should make a list of our comforts and necessities, and then (after the obtainment of necessities) it is better to spend the rest of our time in working for Islām and serving it. If we serve the Deen and Allāh bestows more blessings upon us (in terms of wealth), then that wealth can be spent on Islām, Jihād, parents, and needy relatives or Muslims. Even if we adopt comforts, then we should train ourselves and our children not to bring these easinesses to the levels of necessities. If we assign degrees to comforts and extra blessings, then time will come when the world will be everything for us. It is apparent that when numerous comforts become our needs, what will happen? – our entire lives will be wasted in the collection of such comforts. Get a B.A., receive pensions, obtain some servants, and then die. There is no objective in this world. He does some job, sometimes overtime and sometimes part-time, and his entire life was spent in doing this. When comforts become necessities, a person's entire life is destroyed in the collection of these provisions. He is, thus, unable to do anything for the Hereafter.

So, we have to separate our list of needs from our list of luxuries, without which, we can still survive. These are extravagances, which are used only for show off, pomp, and exhibition, and we should completely cut them off. Besides this, comforts and things of comforts – for example, a washing machine, bed, and cupboards – these are necessities, but one can spend his life without them. They can be used, but one should not assign any degree of necessity to them. If we consider them necessities, and are forced to live without a bed, washing machine, and rugs – or electricity, which is now considered a necessity, but if it happens that I go to an area where there is no electricity, what will I say? That I can't live without it? If I have an iron, then (should I say that since) there is no electricity, I cannot wear clothes without ironing them? If electricity is available, then feel free to iron. But if it isn't, then don't be troubled.

Thus, this is a mental training. I am not giving a lecture to leave them. I am saying that we should mentally prepare ourselves, our children, our households for sacrifices. These are those things that, if we prepare for them, ease the path for further levels. Then, Jihād will be easy and Eemān's remaining levels will be easy, acquisition of 'Ilm will be easy, helping others will be easy, spending time for Deen will be easy, and going for propagation will also be easy. Thus, many affairs will be easy when we assort our matters and make the Hereafter, not the world, our actual objective. If one gets less in this world, he wouldn't lament, and if he gets more, he wouldn't be arrogant or prideful. So, we should adopt the fikr of the Hereafter in every affair of ours.

Women and men should keep a conduct to incite each other about the Hereafter. For example, our society is such that – we usually do not give (much attention to) fikr of the Hereafter but it is necessary to mention it because – in today's times, if one goes to his relative, friend, or brother/sister's house, then usually the question is asked, "Brother, have you obtained a job or not?" When one studied, then it was said, "Brother, if you get a job then that is better." Then, if you obtain a job, then people ask, "What is your salary?" Then, it is proposed to emigrate from the country so one can make more money. When one does, it is asked, "What is your salary now?" i.e. these are the questions that people ask. With such questions of those people, one's mental state forms. There is a young man, Hāris, who, no matter where he goes, is asked by his aunt, uncle, and everyone else, "Brother, what are you doing? What is your salary? You already have a shop; maybe you should open another one. Masha' Allāh, you are growing up and tomorrow, your expenses will increase. One (shop) can be of your brother; the second one can be for the second brother." So, his entire life is spent in this opening of shops. He opens the shop in the morning and closes its shutter in the evening, and in this, his entire life is wasted – this is what people want.

If we are affected by everyone, then our lives will be affected too. If there are six brothers, then six shops *have* to be established because one shop is not enough. No! If Allāh blesses it, then one shop is enough to make a living. One brother can keep a servant and run the shop; the rest can go to Jihād: this can also happen. Thus, a person can also think in this manner. But, how does the world think? With the questions of the world, one forms his mental state. When I go to my house, I will be asked, "Have you obtained a job yet?" and I will be indulged in the search for a job. The standard of people is a job in this world. If you have money in your pockets, people will honor you. This is the world's environment and society.

In fact, when Hāris entered a house, the question that should have been asked is, "Brother, you are a young man; you possess might and power; how many of your sisters have been imprisoned by the kuffār? Did you not receive Fātima's letter from Irāq, who asked for poison, since you cannot free her? Have you not seen the story of Afia Siddique? What type of brother are you? Your sisters are trembling in prisons,

their honor is being violated, and you are sitting here busy in the plays of the world?" Who asks this question? No one. These are the questions that should be asked; they relay the Deen and we should remind these Deeni obligations to our brothers, sisters, and children. By crying over the world; some made this much, some installed tiles in his house, some made a 2 story house, some did this, some did that, we mentally strain our children through the slogan "Work for the world! Work for the world!"

So, if we want to serve the Deen compactly and want to do something for Islām, then we have to lift our hands from this world. If we want the world to run and this Western perspective of (worldly) success and development to run too, then this cannot be so. One chest contains one heart, and this heart will either be a heart and seeker of the Hereafter or a seeker of this world. If it is a seeker of this world, then this world is for it. But, if it is a seeker of the Hereafter, then the Hereafter is for it. Both cannot run in one path. Our path is the Hereafter and the duty of rizq has been taken by Allāh, who will give a person rizq from somewhere. Our truthful destination is the Hereafter – meaning, the world is a person's slave. A person is not the world's slave. The world is a person's servant. A person is not the world's servant. On the contrary, in today's times, a person has become a servant of this world; it seems as though the world did not come to serve a person, but to indulge him in its service.

And in our final prayers, all Praises belong to Allāh, Lord of the Worlds.

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